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CONTENTS.

I. How to Think About God . . . . . *Charles Hardon* 1
II. The Correspondence of Plants . . . . . *John Worcester* 10
III. Courage. (Poetry.) . . . . . *S. H. Parsons* 14
IV. A Familiar Mystery . . . . . *Marston Niles* 15
V. Salvation and Redemption . . . . . *T. Parsons* 21
VI. "As the Hart Panteth." (Poetry.) . . . . . *Nellie F. Cornell* 28
VII. Bible Revision . . . . . *Theo. F. Wright* 29
VIII. Swedenborg Studies 34
IX. In Memoriam . . . . . *J. Bragg* 39

Book Notices:

Life and Letters of Horace Bushnell, 39.— Memoir of Governor Andrew with Personal Reminiscences, by Peleg W. Chandler, 40.— Ontology, by Emanuel Swedenborg (translated by P. B. Cabell), 41.— Papers read before the Swedenborg Reading Society (session 1879–1880), 42.— The Hour will come: A Tale of an Alpine Cloister, by Wilhelmine von Hillern (from the German), 42.— Free-Will, Repentance, Reformation, Regeneration; from the writings of Emanuel Swedenborg, 43.— Self-Culture: Physical, Intellectual, Moral and Spiritual, by James Freeman Clarke, 43.— The Birthday-Book of American Poets; edited by Almira L. Hayward, 44.— A Guernsey Lily, or How the Feud was Healed, by Susan Coolidge, 44.— The Peterkin Papers, by Lucretia P. Hale (with illustrations), 44.— Little Women: or Meg, Jo, Beth and Amy, by Louisa M. Alcott (illustrated), 44.— The Chapel, and Other Poems, by E. Foxton, 45.— Periodicals, 45.

Monthly Notes and Comments:

Recognition of Friends, 46.— Reading the Word, 46.— The St. Louis Council, 47.— The Old Theology, 48.— Church Membership, 48.

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THE

NEW JERUSALEM MAGAZINE.

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HOW TO THINK ABOUT GOD.

IT is important that we think well concerning God, for every one is likely to be of very much the same character as he supposes God to be. At least he will hardly be better than that. If he thinks of Him as acting passionately, or arbitrarily, or unreasonably, he will certainly be likely to excuse himself if he acts in the same manner. For God is the object of our worship; and what we worship in our hearts determines what we are. A man who thinks of God as better than himself is a man that is growing better; a man who thinks of God as wiser than himself is a man who is growing wise; and one who thinks of him as doing things better and more wisely and more effectively than himself, is a man who is becoming better able to do good, wise, and effective work than before. And this is the great benefit which it is to acknowledge God at all; it gives a man something to grow by; that is, to grow to be in every respect worth more than he was before. For not all growth is necessarily good growth. It may be like a growth in corpulence, which, beyond a certain limit, is in every respect a hindrance and disadvantage. To be inflated with conceit is as great a hindrance to good spiritual work as excessive corpulence is to bodily activity. It seems to be true that some persons do not in heart recognize any God other than themselves or some worldly thing. So long as this is the case it must preclude all really good growth. Besides,

what a vast difference it makes to a man's comfort what he thinks of God! If he thinks, away down in the bottom of his heart, that God is good, that the laws he has placed over him are good and for his good, even though at times it looks as if they were the occasion of his suffering, how much happier he is than he would be if he thought God were too busy about other things to care much about him, or that he had some private purposes of his own to which he allowed the particular good of the individual to be sacrificed! New Church people, or Swedenborgians, are sometimes said to be the happiest people in the world. I think they are; and, if so, it must be largely due to the ideas they have of the Divine Being.

It may be thought by some that because God must be an infinite Being, we, being only finite, cannot have true ideas concerning him. Doubtless we are unable to think of God as he thinks of himself or as he is in himself. But it is not important that we *should*. It is what He is to us that more especially concerns us; and whatever may be said of Him as He is in Himself or absolutely, we *may* have true thoughts of what He is to us. Practically we can know God if we desire to; and it is a practical knowledge that we want.

In order that we may have true ideas of anything it is necessary that we should have somewhat of that thing in ourselves. We can understand something of inanimate nature because we have in our bodies the elements of that nature. We can understand one of the lower animals because we have in ourselves all that the lower animals have. All that the lower animals can understand of man is that in man which they have in common with him. They can comprehend nothing of that in man which is distinctly above themselves, and of which they do not at all partake. Man can understand God only by that wherein God is like man. Practically, therefore, to us, God is an infinite, perfect, Divine Man.

It is said in the Sacred Scripture that God created man.

This is certainly a reasonable statement, for no one can be so insane in thought as to suppose himself to be absolutely self-made. Indeed, to speak of one as being self-*made* is a contradiction. Nothing can make itself. Nor could the Divine Being make anything totally unlike himself. He could not make anything, the elements of which he had not in himself. And so we find it said that God created man in his own image and likeness. This is inherently reasonable; it is probable in itself. This is the basis of all a New Churchman's thought concerning God. All his conceptions of him are based on the analogy or likeness that exists between the human and the Divine,—the Divine Being, the Origin, the Infinite, the Perfect Human from which all that which is truly human in man is derived; and the human being, the derived, the finite, the imperfect, image of the Divine. We can think of God as an Infinite, Perfect, Divine Man, and such will be to us a true thought and a true way of thinking about him.

The way, therefore, to learn to think about God is first to learn how to think about man. There are two ways of thinking about man just as there are two ways of looking at an object through a spy-glass or telescope. Our faculty of thinking is given us to be like the telescope, to enable us to get a better knowledge of the object we are observing. We may look through the small end or through the large end, and it makes a great deal of difference to us which we do. There are two ways of thinking that are quite analogous to these two ways of using the glass. Man should be thought of from within outward and not from without inward. Man may be said to be composed of soul and body; he should be thought of first as a soul, and then as a soul clothed with a body; *i. e.*, the chief and primary thought should be that of his soul, while the body is thought of only as the outward form and clothing of the soul.

Or, again, to be more particular, man is composed of a will, an understanding, and an outward life by means of the body in which his will and understanding manifest or exhibit

themselves. Now if you begin at a man's will, and think from that out through his understanding into his body and outward life, you are looking at him properly. You are looking from the small end of the telescope outward. But if you think of man first as a body, and then think of his intellect or understanding, and lastly, and only feebly, of his will, you are reversing things entirely, and giving that which is most important and essential the last and lowest place. You are looking in at the large end of the telescope, and thereby diminish what knowledge you would otherwise have.

If you secure a man's body you may not gain his belief, and still less his will. You may even gain his belief, and yet not gain his will, or get him to act any differently; but if you gain over his will, which is the very centre and essential part of the man himself, then both his belief and his body will come along also. The will in every man governs his understanding, and the will with the understanding controls the body. You do not really reach a man till you touch his will, but in that you, virtually, find the whole man.

Now let us apply these thoughts for a moment to our conceptions of the Divine Being. If he is like man, there is first, what he essentially is, what he is in heart, his disposition, his motive, his will; there is secondly, what he thinks, his ways of doing things, his understanding; there is thirdly, what he actually does, the activity in which appears what he wills and thinks. Now, as the Infinite and Divine Man, the heart or disposition of the Divine Being must be good; and as he is Infinite it must be infinitely good; and as he is the origin and source of good dispositions in men, in him it must be Goodness itself. There cannot, therefore, be any greater goodness outside, nor any other goodness from which that came, nor can there be anything but goodness in it. Hence, in the New Church, God is said to be Goodness Itself, or what is the same, Love Itself. In other words, "God is love."

There is a difference between thinking and speaking of

God in this manner and regarding him simply as a Being who loves. It is the difference of looking in at the small end or the large end of the telescope. If God is Goodness or Love Itself, then it is impossible to conceive that he should be other than good, or that he should do otherwise than love. Water cannot set anything on fire, nor can fire put out a fire. It is contrary to its nature. This helps the mind to see that God is always necessarily good and loving, whatever our experience is, and whatever appearances in nature or revelation are to the contrary; and that from his essential nature he cannot be otherwise. This helps to save us from many hard and doubting thoughts that we might otherwise have of him. But if, on the other hand, we think of him simply as a Being who loves, we do not see what is going to prevent Him sometimes from not loving, or from having some feeling contrary to love.

The same thought applies to God and his *attributes*. Goodness and Love are not attributes of God, they *are* God. Omniscience, Omnipresence, and Omnipotence are attributes, not of an unknown something called God who has besides these another called Goodness or Love, but they are attributes of God because they are attributes of Love. Love, the Infinite Divine Love, is an intelligent and almighty Being. This can be understood, and by this understanding we can worship a known God. But he who thinks of God not as being Love Itself, but simply as a Being who loves and might possibly choose to do otherwise, has set up in his mind an altar to an unknown God.

The Infinite Love is infinitely wise and infinitely active, and its wisdom and activity are, of course, its own, and belong to it as a part of itself. The Divine Being is therefore constituted of these three:—Love, Wisdom, and the Activity or Operation which Love by its wisdom puts forth. So a man is his will, his understanding, and his body, which, with all its activity, is an expression of his will and understanding. Man, when looked upon, appears in a human form; that is, the form or outward appearance of the will

and understanding which constitute the man appear in the body. God, if he could be seen, would appear also in a human form, for this is the form of the Divine Love and Wisdom.

God should, therefore, be thought of as a person; but this should not be the primary thought. The personality of God is simply the appearance of the Divine Love and Wisdom when presented to the sight. So that the primary thought of God is not properly of his personality, but of his essential substance, which is Love; while his personality is the form or embodiment of this nature. Guarding ourselves, therefore, from exalting the idea of his personality above that of his essential nature, we should always remember that God is a Person. We derive our personality from him. We are persons because he is a person. We are each a certain kind and degree of will, thought, and life, but these in us appear in the form of the human body, and we call it a person.

An attempt is, perhaps, sometimes made to think of God as impersonal; as not having any definite form; as being universally diffused; as being a part of us or we being part of him; but this seems to be wrong, because by so doing we, in our thoughts, take away from him the likeness to man. He is the great Original of man, and if man may be thus diffused, and one man may lose his personality in another, then we may properly think of God as doing the same. Man's love and thought and influence are not confined to a certain space and time. If we have a loved one in a distant land, or even in the other world, we can be there with him in our love and thought at the same time that we are here, and yet we none the less are persons, and have a personality separate and distinct from all other persons. So the Divine Being may be present with all everywhere, and yet have his own distinct personality. Besides, it is generally conceded that it is the duty of man to love God as well as his neighbor, but it is impossible to love a being to whom in your thought you deny the attribute of personality. How would a man

who thinks God is not a person, like it to have his wife lose her personality and be diffused around in the way he professes to think God is? Or how would a devoted wife like to have the same take place with her husband, or parents, or with her children? I venture to say, that those whose dispositions and life are such that they would love God if they knew he were a person, would hardly be willing to think of him as being thus diffused, and would soon perceive reasons for thinking otherwise.

But if the fact of man being in the image and likeness of God is a reason why we should not attempt to think of God as no person at all, it is equally a reason why we should not try to think of him as being more persons than one. So far as one derived his ideas of God from the letter of the Old Testament alone, there would, perhaps, be little danger of this; but in the New Testament there are expressions from which men have derived a doctrine that God exists as three persons. Now no man exists as three persons, nor is it possible to understand God as existing in personality as an essential, and that being a tri-personality, and yet God being one God. If we attempt to believe this, we can only say that there is one God, while we believe, so far as our understanding goes, that there are three — the practical idea being that there are three. The image and likeness of God being in man should teach us that he is one person, and Scripture should be interpreted accordingly. It is distinctly said in the Scripture that God repents, but inasmuch as we know that from his essential Infinite and Perfect Nature he can never have occasion to repent, we endeavor to explain such passages in harmony with those occurring elsewhere which speak of him as unchangeable. So with regard to expressions which seem to represent God as three persons; inasmuch as we know that man is made in the image and likeness of God, and no man exists as three persons, we should endeavor to explain such passages in harmony with those occurring elsewhere which represent him as One.

This the doctrines of the New Church, which explain the

Scriptures according to a spiritual sense, enable us to do, for while they teach that God is absolutely One Person they also teach that in that One Divine Person there is a Divine Trinity, called in the Bible, Father, Son, and Holy Spirit; these being names not of distinct persons, but of three essential things in One Person. There is a similar trinity in every man; but in man it is a human, finite trinity, whereas in God it is a Divine, Infinite Trinity. By this human trinity, however, we can understand the Divine Trinity, just as by his likeness to man we can understand the truth that there is a God, and any other fact respecting him. Every man has at the centre of his being a will, or some kind of love; he has in the next place an understanding, by means of which the will finds out how to accomplish its ends—the ways and means through which it can carry out its purposes; he has in the third place the activity, the doing itself, the actual work which the will desired to accomplish, which through the understanding it knew how to accomplish, and which by activity it actually does accomplish. In these three the will is the father, for all proceeds from that: as we often say, "The wish," which is the same as the will, "is father to the thought." If the will is father, the understanding, or the thinking, is the son; for the will, as it desires something, sets the thoughts to work, or brings those thoughts into life which will favor and help it; just as a father begets a son, the thinking faculty derives all its life from the will and the affections of the will, as a son derives his life from his father; the activity or actual work into which the man puts his soul and mind, or in which the will and understanding show themselves, exhibit the man's real spirit; it is the effect, influence, or operation of the will by the understanding upon others outside of and beyond himself which is the sphere or spirit that surrounds the man.

There is, accordingly, one God, in One Person; the Divine Love in him is what, in the Divine Trinity, is called the Father; the Divine Wisdom in him is called the Son;

the Divine Operation or Activity which proceeds from these two, or the Divine, working or operating upon other beings than himself, is called the Holy Spirit. The heart in man is the real father of his thinking and his action; the thought is a real son of the wish, the affection, the love which constitutes the heart; the action proceeds from both these united and constitutes the spirit which the man manifests. In speaking of a man we might speak of the first of these as the father, of the second as the son, and of the third as the spirit; but we would not think of them as three persons, but as three essential things which go to make and constitute the one person. These in God are Infinite and Divine, and in the New Testament are called Father, Son, and Holy Spirit. If we think of these as three persons we shall be all in the dark, and shall really understand nothing. We may well call it a mystery, for we shall really know less about God than if we had never heard of Father, Son, and Holy Spirit. But when we think of these as being the three necessary and essential things which go to make up the one person who is God, just as in man there must be a will, an understanding, and an active life proceeding from these two, then our understanding begins to open, the Scriptures begin to lighten up, and the Trinity, instead of being a mere mystery, itself is a means of clearing up mysteries. Instead of offering more difficulties, it removes many that existed before. It lets us look somewhat into the nature of our Heavenly Father, the Being whom we worship, and shows us that we are indeed his children; that we are really made in the image and likeness of him; that we can understand him by this image and likeness of him which we have in ourselves, and that if we desire we can love him as being one like us, only infinitely good where we are often evil, or, at best, but weak in goodness; as being infinitely wise, where we are almost the opposite; and as being of infinite activity, where we do but little that is good, and are not always willing to do that.

THE CORRESPONDENCE OF PLANTS.

The correspondence of plants with elements of humanity is less evident than that of animals; for the activity and demonstrativeness of animals force upon us a recognition of their likeness to ourselves, and call out our sympathy with the affections and passions which they exhibit. But plants, on the other hand, are stationary and passive; they seem less like living creatures, and, consequently, less like men. Yet there is a very real delight in the companionship and cultivation of plants of various kinds: the silent forests have power to excite human feeling in harmony with themselves; the daisies and violets typify to every one's perception certain human attributes; the brilliant purples, crimsons, and scarlets of our cultivated flowers surely have some relation to the thrills of human feeling which quicken our hearts as we look at them; that "the Sower soweth the Word," is accepted as a perfect truth, without question of the correspondence it implies between seed-grain and principles of human life; an institution for implanting such principles we call a "seminary;" and we give the name of "nurseries" alike to the ground in which young trees are growing, the neighborhoods in which new principles are cherished, and the rooms for tending little children. There can be no doubt of our recognition of a general relation between the plants around us and the principles, theories, and plans in our minds.

It is the teaching of the New Church that this relation is that of full correspondence; that the same creative influence which, received by human minds, gives the power of knowing, of perceiving truth, and of developing principles of life to their natural fruit, received by suitable materials in the earth, manifests itself as plant life; and that the phenomena presented by this life in the vegetable kingdom represent perfectly as to all the processes of growth as well as

the varieties of form, the growths of intelligence and wisdom in the mind.

Speaking generally, animals are distinguished from plants by powers of locomotion, by sensitiveness, and by feeding upon vegetable substances. And there are corresponding general differences between affection and wisdom.

Affection is ever in motion, entering with sympathy into new states, and adapting itself to new circumstances; but definite forms of knowledge are based upon definite sets of facts, and there they remain. If transplanted to other dissimilar sets, they accommodate themselves with difficulty, though new plants of the same kinds might readily grow from seed. A love of being helpful, for instance, enters readily into entirely new situations, wherever help is needed; but definite knowledge of what is helpful must be based upon circumstances; a theory formed for one situation will rarely flourish in another; and the difficulty is the greater as the theory is more mature, and its details more fully developed.

Affection, again, is sensitive, and conscious of pleasure or pain; knowledge in itself, and separated from the affections which enjoy it, is sensible neither of growth nor of mutilation. There is an affection for thinking, which is delighted with the act of intelligent perception, and is pained by obscurity. But a theory, a plan, or knowledge of any kind, in the mind, has no sense of pleasure or of pain; though its development may give a very keen enjoyment to the affections which meditate upon it, either in pride or in charity or in simple love for truth.

The third general distinction between plants and animals is that plants live upon inorganic materials from the earth and the air, while animals need to have these materials organized for them by plants. The mental correlative of this fact is that wisdom grows by the application of general truth to particular circumstances; but that affection is not expanded by general, abstract truth, until this is embodied in definite knowledge of states or forms of life which are

lovely. General truths, concerning the duty of uprightness and usefulness, have a moderating and purifying effect upon the affections, but have no power to enlarge them; they present no definite object of interest and satisfaction. But from these truths, with some acquaintance with present circumstances and opportunities, definite social theories and plans for useful work may grow up which furnish materials for meditation, and new activity and enlarged enjoyment to the affections.

These distinctions between animals and plants are clearly defined and easily recognized in the higher types of the two kingdoms; but the simplest living organisms consist merely of minute specks of "protoplasm," called monera, endowed with powers of motion, of nourishment, and of reproduction, with regard to some of which it seems impossible to determine whether they are animals or plants. There is a corresponding meeting of mental growths on the lowest plane of spiritual life — the plane of sensation. Do an infant's first impressions belong to the domain of understanding or of affection? Are his first intentional sounds expressive of thought or of feeling? Is it possible to distinguish in these first productions of his mind thought from feeling? This seems to be common ground.

Again, in speaking of affection and wisdom as entirely distinct and in contrast with each other, we are using the terms in a manner which needs some qualification; for, wisdom does not grow from facts and abstract truth without some desire and effort to be wise, by which the abstract truth is seized and applied and organized. And this desire to be wise is itself an affection which is the formative life of the wisdom. But it is affection operating in a purely intellectual way, giving rise to purely intellectual developments. The same affection which produces the intellectual growths also loves them when produced, — produces them for the sake of enjoying them. Thus, it is not too much to say that one and the same affection operating in our faculty for becoming wise produces spiritual plants, and, exhibited in

its proper nature as a living affection, produces also those enjoyments in the fruits of wisdom which are spiritual animals.

This is curiously illustrated by Swedenborg from his experience in the spiritual world. He says: —

"The origin of animals, which also is their soul, is a spiritual affection, such as belongs to man in his natural degree. . . That plants also have the same origin is evident, especially from the plants in the heavens, as that they appear there according to the affections of the angels, and also represent those affections, insomuch that in them as in their types, the angels see and know their own affections, as to their nature and quality. . . The only difference is that the affections appear formed into animals by the spiritual life in its middle principles, and into plants in its lowest, which are the earths there; for the spiritual life from which they exist, in middle principles, is alive, but not so in the lowest, in which the spiritual influence retains no more of life than is sufficient to produce the likeness of it. . . That the plant soul is from the same origin as the soul of the beasts of the earth, of the birds of the heaven, and of the fishes of the sea, does not appear at first view, by reason that the one lives and the other does not; but still it is manifestly evident from the animals and plants seen in heaven, and also from those seen in hell. In the heavens there appear beautiful animals and beautiful plants; but in the hells noxious animals and also similar plants; and angels and spirits are known and their qualities distinguished by the appearance of the animals, and likewise of the plants; there is a full correspondence [of both] with their affections, and so much so that an animal can be changed into a correlative plant, and a plant into a correlative animal." — A. E. n. 1212.

Plants represent affections in the effort to be wise, and clothed with elements of knowledge which in themselves are dead: animals represent the naked affections in their activity and enjoyment. Plants express the loveliness of wisdom and the goodness of the works of wisdom, produced by and living from affection: animals show forth the warm life of affection, with its delight in wisdom and in the fruits of wisdom.

COURAGE.

Faint not, swerve not, tho' thy Future
Seems at times all dark and drear;
God beholds each striving creature,
He will make thy pathway clear!

When the Artist's thought has fashioned
From the clay his soul's ideal,—
Till with every touch impassioned
Comes a beauty still more real,—

Then with anxious hope he yields it
To the Sculptor's waiting hand;
And the chiselled marble feels it
Shaping into outline grand!

So each soul by God's hand moulded
Feels the impress of His Love,
While the noble thoughts enfolded,
Symbol of the life, should prove.

Let us carve each lofty purpose
In the marble of our lives;
Graven deep that naught may swerve us—
Happiest he who noblest strives!

A FAMILIAR MYSTERY.

"It is highly probable that if God should see fit to reveal to us the great mystery of the Trinity, or some other mysteries in our holy religion, we should not be able to understand them, unless He would at the same time think fit to bestow upon us some new powers or faculties of the mind which we want at present, and which are reserved to the day of resurrection to life eternal. . . . There is no miracle mentioned in Holy Writ which, if it is strictly examined, is not as much contrary to common reason and as much a mystery as this doctrine of the Trinity." — Dean Swift on the Trinity.

Whatever may be thought of the Dean in respect to other matters, it will not be denied that here he states an opinion which had been universal, in the church and out of it, down to his time.

It is commonly said, that the Divine Trinity is a mystery and cannot be understood. What is Divine and heavenly must certainly remain mysterious, until it is set forth by something earthly analogous to it. The reason is, that no knowledge can come to us except through some of the five senses; and these senses all look out upon the earth, and not upon heaven and God. But because there is an analogy between the things of earth and the things of heaven, it comes about that when the senses of the body perceive an earthly thing, the senses of the mind can, by virtue of that analogy, perceive a heavenly thing. And herein lies the power of parable, as a method of instruction in Divine and heavenly things.

Now, if it is true that a Trinity is inherent in God's nature, and if God has made all earthly things, and if wise and pious men are ever finding traces of God inherent in the things of earth, it should seem strange if they fail to find there a trace of God's inherent Trinity. And every wise and pious man must allow that if he finds no trace, the reason more likely is that he has not looked well enough, than

that no trace is there. For, if Matter is not self-made, but comes from God, and if, as the church believes, the Trine is so deep and thorough in God that, without it, God were not God, it must follow that in Matter also, as coming from Him, the Trine is so deep and thorough that, without it, Matter could not be Matter. This, I say, is a conclusion of fact which reason reaches. I shall now show that the fact itself is apparent to the very senses, whether it be a reasonable fact or not.

That there is a Trinity in God no man may, or should, be compelled to believe. That there is a Trinity in Matter every sane man can be compelled to believe. It can be shown to his bodily eyes, not only that the Trine exists in Matter everywhere, and in every state of Matter, but also what the nature of each of the Trine is, and also that the Trine makes One there; and that unless the Trine there made One and were One, no one thing could be imagined to exist; and that in every real thing which is a Unity there is, of an inborn necessity, wrapped up a Trinity.

Let us find and clearly recognize the first element of this Trine. Take any object you please, whether of nature or of art: let us say this quill with which I am writing. The quill has *Substance*, for one element of its being. Whether it be a goose-quill, which is good for writing, or a hen's quill, which is different in its texture and is not so good, there is some Substance in it.

In trimming it, I may have given it a hard nib, or a soft nib, and I may have shaped it well or ill; but Substance is there just the same. I may break it in pieces, and make it useless as a pen: I may even burn it; but if I preserve in one place the gases as well as the ashes of it, there is there in that place just as much Substance as before, although the form is destroyed. This element has been called Substance, from the Latin *sub*, under, and *stare*, to stay; it is, as we would say in English, the Underlying. What overlies it is the form in which it appears—as a well-shaped pen, as an ill-shaped pen, as a pen reduced to gas and ashes. The

form of it may change; the substance, or underlying of it, changes never.

No man ever saw that underlying: no man ever shall see it. Only through its overlying or form can it be seen. The form reveals it. Our knowledge of Matter is in no sense a knowledge of its Underlying or Substance, but is in every sense a knowledge of its Form. Whoever claims to have climbed up to an understanding of the Underlying by some other way than Form, is, intellectually, a thief, and pretends to be the real owner of a knowledge which he does not own.

The second element in everything is the Mode in which its Substance exists. I have already called it Form. It may be also called Structure, and even Shape, provided the inward shape, as well as the outward, be meant. The true English word for it is Build; which, philologically, is the English shape of the Latin *forma*. One distinction between Substance and Form is this: that the substance of anything cannot be conceived of, without some form; but the form of everything can be conceived of, without any substance — at least without any of the substance of that particular thing. Hence it is that Plans and Outlines are recognized as entities, although the Substance is lacking. A book might be written about quill-pens, for example, in which the different kinds of them would be described by their forms alone; and this by language and by drawings and pictures — all without any suggestion of the underlying Substance; and still that book would be recognized as dealing with very entities. But Form without Substance is nothing. As Substance cannot exist without Form, some form; so Form cannot exist without Substance, some substance. If the substance is left to itself to shape its own form, it gives birth to some form springing from its very nature; and that form is then its Offspring; and is, as any one may see, the express image of the father substance. The external form is the express image of the substance externally; and the internal form or structure, is the express image of the substance inter-

nally. As for the Substance or Underlying, of Matter, it is the Cause or Father of all its Form: it, the Underlying, is hidden; it dwells in darkness inaccessible; but its Son or Offspring, which is Form, brings it forth to view. And these two, Substance and Form, go daily to the making up of everything, and without them was nothing made which was made.

But wherever these two are, if they really are, there is a third. This third is the thing itself — whatever it be — which consists of that particular substance, disposed into that particular form. I have here in my retort the ashes and the gases of that quill-pen, and they are all the substance of it and they have none of its form. I have here in my book a perfect description and drawing of that particular pen; its entire form; and yet I have none of its substance. That substance and that form are now not one, but two, perfectly two.

Before I burned the quill, I had still another thing, a quill-pen, of that particular kind. If you do not believe that this third thing is utterly a third, and different from the other two, try to make either of the other two serve for a pen, and you will be convinced. That third thing which I at that time had, and which has since been destroyed, consisted of that particular substance and of that particular form, and it proceeded from those two, and was produced by the union of those two, and it was destroyed by the severance of those two. It — the pen — was the inevitable outcome of the two, and in it they two were no longer two, but one; and the three were one there, before our very eyes.

If you will search creation through, you shall find no thing in which this three does not exist, and just thus exist; and shall find I have truly said that the three is by necessity in all things, and that in all things it by necessity makes One. By necessity I have said "is" and "makes," because the Three are One, and above all other qualities, are singular. If I were writing about things imaginary and not real, then I could and would use the plural form. For Sub-

stance and Form when not united into something are imaginary,— as imaginary as Wish and Perception are when not projected into Deeds: — as visionary as all our hankerings after the Good and our glimpses of the True are, when not united into an upright life and realized there.

Now betwixt God and Matter there is no difference as to quality save that God is alive and Matter is dead; but from this difference flow differences infinite. The Living, in its elements, is Wish, Thought, Act. The dead does not wish, and does not think, and thence does not act. With God, Wish is Substance, or the Underlying. It is what, in themselves, men call Heart, or Liking, or Desire. To it, in the ethereal Trinity in the world of Matter, the sun's heat answers; and when a man's desires are aroused, he is said to warm up, and to be heated and inflamed. With God, Thought is the Form or Manifestation, the *Logos* or Wisdom. It is what, in themselves, men call Brain, or Judgment, or Perception, or Plan. To it answers, in the world of Matter, the light of the sun; and when a man sees the mode or way in which he may accomplish his desires, he is said to get light on that subject; and if not, he is said to be all in the dark.

With God, the Third Element which is the outcome of His Divine Wish, according to and through His Divine Thoughts or Judgment, is called the Holy Spirit. It is called Spirit from "*spiritus*," a breath or breathing; and the reason is that breathing is the sign of life, and so is made to stand for life itself. Now life, in the moral sense, means the course of life — the whole outward development of Desire and Thought into Act. And whenever in men there are desires from God and thoughts from God, developed into daily life, then the Holy Spirit is said to have effect upon them; and then in their lives the good Desire and the wise Thought are made into One which is Act; and in such Act the Three, which are Desire, Thought, and Act, are One. This third principle which comes from God may be compared to the third principle in the ether's agitation

produced by the solar energy. It is known as Actinism; and in it the Heat and the Light are united, and from it come all vegetable growth and all fruitage. For Heat is at bottom the essential tremor of the ether; and Light is at bottom the modes and differentiations of its forms of tremor; but Actinism is the very beating of the ether-waves against those substances which grow: it is the effect and outcome of the substantial tremor, according to its modes of trembling.* When men are thus acted upon by the Divine Warmth and by the Divine Light, united into an upright life, they are said to bring forth the fruits of the Spirit: they are called trees of righteousness; and on them God, as the Sun of Righteousness, is said to be shining.

Not only in the moral world exists this third element of God. All things are made from His Desire, and by His Wisdom; and His efficient making of them is the working of His Spirit. The things which are made are not His Spirit, but the combination of His Desire and Wisdom in the act of making them is His Spirit. This it is which proceeds from the Father and the Son, even as Act does always proceed from Desire and Thought, wherever the Desire is genuine, and the Thought is adequate thereto.

The doctrine of God's Incarnation also can be illustrated by the analogies of Matter; but here is not the place for that. It should be observed that though there are three *Personæ* or *Hypostases* in God, there are not three Persons, as that Word is now commonly understood. No scholar, of whatever creed, will render *persona* by the English "person" in its modern use. The change from the ancient meaning

* I do not strictly follow the present nomenclature. But the three things of which I speak — wave-substance, wave-mode, and wave-impact — respectively underlie all the manifestations of heat, light, and actinism; and these latter names, although at present restricted to phenomena already observed, are capable of being extended to all phenomena to be observed hereafter; and in their final extension will answer respectively to the substance, the mode, and the impact of the ether-wave. There is no good reason why the impact of the wave upon a mirror should not be recognized as actinism as readily as its impact upon a leaf: the results alone differ; the wave-impact is the same in either case.

of "person" has been gradual, but latterly is complete. *Persona* means Mask or Character. The Masks or Characters of God are Three. In one of them He acts upon the Heart; in another on the Head; in a third on the Life. But the Actor who wears these *Personæ*, Masks or Characters in the Divine Drama is One Divine Man, now Incarnate.

SALVATION AND REDEMPTION.

Excepting in the New Church, these words are generally used as if they were synonymous and interchangeable. Nor is there in the prevailing doctrines of Christendom anything to call for any special distinction in their use and meaning. These doctrines, with all their indefinite variety, may be divided into two classes in their relation to the salvation of man. The first embraces all the diversified forms of what would be generally called Orthodoxy. These differ in varirious ways; but through all of them one feature remains common to them all; for it is of the very essence of Orthodoxy to hold that Salvation and Redemption were wrought for us by our Saviour, Jesus Christ, through His incarnation, sufferings, death, and resurrection; and that this work was a work completely done, for the benefit of those who were elected to receive this benefit.

The other class of doctrines are those which decline to call themselves Orthodox. These also are of indefinite variety, and extend from that which seems to be a mild form of Orthodoxy, to doctrines which are called Christian only because they admit that Jesus Christ lived on earth, and that He was a wise and good man, and useful by His instruction and example.

All doctrines of this last class agree in this: They hold that the Salvation of all who are saved is caused by their own resistance to evil and obedience to good, by their turning away from what is wrong and their adherence to what is

right; and that for this there is sufficient strength in human nature of itself, if it be used aright. And some hold that Salvation comes to all as a matter of course.

It is difficult to see any ground on which either of these classes could make any essential distinction between redemption and salvation. For the non-orthodox, who agree in denying the divinity of Christ, the word redemption can bear no definite meaning. The Orthodox, if called upon to discriminate between these two words, might perhaps say, that the redemption of the elect was the method of their salvation. It is not easy to see how they could go farther. In their theology, so far as has fallen under my notice, they make no radical distinction between these words. But the doctrines of the New Church make a wide and essential distinction between Redemption and Salvation.

In the first place, the work of Redemption is in this church regarded, as it is by the orthodox, as the work of the Lord alone—as His alone throughout, from the beginning to the end. The human race was in bondage to evil. They were so far dominated by evil spirits that their freedom was well-nigh gone. This dominion had increased and was still increasing, and threatened to make all salvation impossible. Then it was that our heavenly Father bowed His heavens and came down to earth. He assumed a human nature and therein and thereby came into a close contact and a direct conflict with the enemies of man. In this conflict He was entirely victorious. These enemies were His enemies and were entirely defeated. They were reduced to bondage, and mankind were redeemed from bondage. Evil spirits were brought into such subjection and order, that thereafter they would be effectually held in subjection and order, and mankind was thus redeemed from slavery to them; and these evil spirits were made and now are and ever will be the unwilling and unconscious servants of Divine Love; and so compelled to do good to the men whom they would have destroyed.

That the work of Redemption was the Lord's alone, is

constantly and emphatically asserted in the Word. "He saw that there was no man and wondered that there was no intercessor." "None of them can redeem his brother." "The Lord has redeemed you out of the house of bondage." "He redeemed them from the hand of the enemy." "Let the redeemed of the Lord say so whom He has redeemed from the hand of the enemy."

In the next place, this Redemption of mankind was universal as well as eternal. It covers within its wide embrace all human beings who did, or do, or shall inhabit earth. All are redeemed from a slavery which can never be renewed. All are made free. All men are gifted with the power to find their way to heaven, if they are willing to seek that way in the right direction and by the right means.

In these respects, Redemption is entirely distinct from Salvation. All men are not saved by His Redemption, but only those who profit by His Redemption. All men are not saved by His Redemption, but all men because of it possess the capacity of Salvation. All men were delivered from a bondage which must have caused their condemnation. And, as a consequence or effect of this deliverance, all men are restored to freedom. This freedom is real and entire. By means of it all men are free to choose between good and evil. No influences of evil can overpower and crush out their freedom so that they cannot be saved from their sins, if it be their will and effort to resist them and be saved. The angels, who are God's ministers of good to them, are too wise and too kind to overpower and subjugate their will even on the side of good. For they know that in the freedom of the will the very essence of manhood resides, and that when that is extinguished man is no longer man. And the enemies of our souls, who would gladly reduce us to slavery, are firmly held in the grasp of Omnipotence. Men can never be held in bondage to evil, because they have been redeemed from that bondage and made free. Because they are free, they can choose what is good, reject and avoid what is evil, and walk in the way of Salvation. Only he

who does so can know what Salvation is. For Salvation, in the New-Church sense, always means the formation of a character averse to sin and selfishness, or Salvation from sin and sinfulness, and not merely Salvation from the consequences of sin.

What Redemption is and what is its effect is stated in Isaiah xliii. 1, 2: "O Israel, fear not: for I have redeemed thee. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned." We must still pass through the waters and the fires of temptation, because we cannot otherwise exercise the freedom of choice which Redemption has secured to us, and thereby put our evils away. But the waters will not overflow us, nor the fires burn unless we are willing that they should.

There are those who, by reason of immaturity or infirmity of mind, cannot choose between good and evil. They are saved because they cannot be lost. None are lost but those who choose evil. None who can choose are saved but those who do choose good rather than evil, and by their own efforts co-operate with His efforts for their Salvation; or, in the words of the apostle, "work out their own salvation, for it is God who worketh in them both to will and to do, of His own good pleasure." And they can thus with God's help work out their Salvation, because of their Redemption.

We see then that in New-Church doctrine, Redemption is one thing and Salvation another; and that they are distinctly differentiated. We see, too, that this distinction has never been defined and established in any other system of religious doctrine than that of the New Church. In no other church has it been taught that all men need redemption; that all men are redeemed; and that they only are saved whom the Lord can make willing to profit by their redemption, *in their freedom*. Nowhere else and never before has it been taught that Redemption does not of itself save men, but that it gives them the capability of being saved.

We shall find one reason for the delay in the gift of this truth to mankind in the very nature of the truth itself. This truth is, that man lives at every moment of his life in absolute dependence upon the Lord. From Him comes his life, not merely at the beginning of manhood, not at the beginning of each man's life, but instantly, and constantly, at every moment. And not in general only, as life, but in the minutest particulars, and in every least feeling, thought, or activity. The whole and every part thereof inflows from God into man. The whole of man's life being God's own life given by Him to man. And at the same time man lives of himself as entirely as if his whole life in all its parts was self-originating, or belonged to his own nature, without reference to any source or origin other than himself. Because it is given to him as his own, or to be his own.

No wonder that this truth was withheld from mankind until it could form an essential element of the closing revelation of spiritual truth, which is the second coming of the Lord — His coming in the Spirit. This revelation places on earth, within reach of the human mind, the germs of all spiritual truth. Very near the centre of this revelation is the doctrine of *Proprium*, or Ownhood. Stated in its simplest terms, this doctrine is, that human life is all from the Lord, and is given by Him to man,—and is so given to man that it is *his own;* for the Latin word *Proprium* means *his own*, and nothing else.

This doctrine, simple as it seems, involves what appears to be an absolute contradiction in its terms. It asserts, first, that not a particle of life, of thought, or of motive, originates in man; that every thought and every feeling comes to him from above, and that he is perfectly dependent on this influx for every thought and every feeling and all power of action; and then it asserts that man is always himself, and governs himself by his own will, and is what he chooses to make himself, as perfectly as if he was wholly self-originating and self-dependent.

This doctrine is incomprehensible, and indeed unthinka-

ble by a merely natural mind, whatever be its strength or culture. And it is imperfectly comprehended by every mind in the degree in which it remains natural. The reason of this is obvious, and the effect of it is equally obvious. All men are more or less natural; more or less imperfectly spiritual. This doctrine reveals the true and inmost relation between man, as a spiritual being, and God. He who understands it perfectly would understand that relation perfectly. This doctrine, in the degree in which it is understood, discloses with clearness the entire, constant and perfect dependence of man upon God. And it discloses with equal clearness the truth that Divine Love can have no desire except to give itself to man, and Divine Wisdom sees that man can accept this gift only in spiritual freedom; only by his own choice; only by his permitting and desiring that the love of God, which is given to him to be his, may return to its source as love to God. It is for this end that man is born into this world; here to acquire, by the rightful exercise of his freedom, a character of which love to God shall be the dominant element, and then to pass into another world and enjoy the blessedness of that love forever. It was for this end that, when his spiritual enemies had grown so numerous and so strong and virulent that he was in danger of losing forever that spiritual freedom without which his regeneration would be impossible, His Father came to men clothed in their own nature, and in that nature combated and conquered their enemies for them, and so Redeemed them. It was for this end that He came again in the Spirit as he promised. Came in the clouds of heaven which are the literal sense of the Word, and disclosed the spiritual sense which lies within the literal, and thus revealed to man the need and the fact of his Redemption, and enabled him to understand in what way and for what purpose he was Redeemed and how he may carry that purpose into effect.

There are none who understand this doctrine perfectly, and trace its principles from their divine beginning to their remotest consequences and see them clearly all the way.

It is most difficult to see that its two seemingly antagonistic truths are indeed but one. To see that man is perfectly dependent upon God for all he has of life, *because* God is constantly and incessantly giving him the capacity of receiving, in his freedom and in his own degree, the Divine life and happiness, and in all of His continual providence is ever leading him so to use his freedom as to end in this result, if, and as far as, he can be so led.

A most important consequence of the distinction and at the same time the unity, of the two truths which make up this doctrine—one that God is all in all, the other that man is himself—is, that the doctrine is held in different ways by different minds, and by the same mind in different states. Outside of the New Church it cannot be said to be held at all. All within the church must hold it in some way; and of these, some are so deeply impressed with the truth that God is all in all, that they cannot see clearly that He has given to man to be himself. To them the whole doctrine of *Proprium*, or of human Ownhood, is dim; and to some of them so dim that they regard it as only an illusion. This is an extreme to which few in the church are now willing to go; but I believe there are many who find it difficult to believe that human Ownhood of self is just as certain a truth and just as entire a truth, as is the truth that he is perfectly and constantly dependent upon the Lord for life and all that constitutes life.

On the other hand, there are those who see this truth that man's life is his own so distinctly; who see so clearly that without it the Allness of God means the nothingness of man, and Divine Providence is only fate; they feel so deeply the necessity of remembering that He who is all in all, has placed in their own hands their characters and with their characters their destiny, and that there is no escape from this responsibility; all this they see so clearly and feel so strongly, that the perfect and absolute dependence of man upon God is seen dimly as in twilight.

We have but to think of the ineffable and unimaginable

price which was paid for our Redemption, to understand its worth. It was worth this price, because nothing less could have secured and established our spiritual freedom and made it abiding and safe from all assault. We may measure, not only the worth but the reality of this freedom by the price which was paid for the Redemption which has secured it. Because of this Redemption, and because of the spiritual freedom which it secures, every man has, and ever will have, the power to work out his Salvation. For the Lord, in His Divine Humanity, has given to Himself the power of giving to every man the power to work with Him—to work with Him, of himself, from Him.

"AS THE HART PANTETH."

AFAR on the mountains, mid rocks wild and dreary,
The chased hart despairingly pauses to rest;
Away from his green vale, all footsore and weary
He gazes around him, bewildered, distressed.

The springs on the hillsides, the rivulets sparkling,
Would that to their green banks he fearless might fly!
But the feet of the hunters, by ways rough and darkling,
Pursue him relentless—he lies down to die.

O soul, sad and lonely, in desert place flying,
Afar from the pure springs of peace and content,
Temptations pursue thee, thou'rt fainting and dying,
With strength, hope and courage in vain conflict spent.

Art thou like the hart for the water-brooks panting?
To quaff at the pure crystal streams wouldst thou fly?
A Guide stands beside thee, deliverance granting,
To lead thee where waters flow peacefully by.

Then trustingly follow where'er He may guide thee,
Though rough seems the path, and night's shadow draws near,
He'll keep thee from falling, from danger will hide thee,
And in joy thou wilt drink of the rivulets clear.

BIBLE REVISION.

The news that the revision of the Bible, which has been in progress for some time, has advanced so far that an edition of the New Testament will be published in February is naturally received with some solicitude. So long has the King James' version been in use, that it has become very dear to all the Protestant people of England and the United States; its imperfections have become generally understood and the explanations of them familiar; even the words therein, which have become obsolete as to general use, seem to give it a color of antiquity which is promotive of reverence with many, and to elevate it above the level of what is colloquial.

But those who have to do with the critical study of the text have long been in the belief that a revision of the present translation, which should not aim to change it but only to make in a conservative and reverent spirit such improvements as would promote accuracy, render the meaning more clear, prevent perverse misinterpretations, and make use of the vastly increased information in all matters pertaining to the work, would be but to render useful to the purposes of Providence the blessings of learning bestowed upon this generation.

A new translation which should cast aside the old, however it might improve upon it in accuracy, would have been indeed a cause of anxiety, but a prudent revision of the received translation may well be a blessing. And people have been glad to hear that, although so much work has been done, the uncritical reader of the Bible will scarcely discover a change.

New-Church people, in proportion to the high reverence in which the Word is held, have anxiety in regard to all changes, however slight. They realize the imperfection of the received translation, and are accustomed to find in

Swedenborg's books such more correct renderings as express more exactly the natural meaning as a basis for the explanation of the spiritual meaning; and they are willing to have the translation revised, but to them, as a body of persons receiving the doctrine of a spiritual sense in the Word, arises the dread lest, in giving attention merely to external evidences such as comparison of ancient manuscripts, the revisers may overlook the high criterion of the spiritual meaning in their ignorance of it, and omit here and there a phrase or verse or passage which, while it may not be found in all the manuscripts yet discovered, or even in a majority of them, has nevertheless a spiritual meaning.

All rumors as to such omissions may well be allowed to rest till the revision appears, but, as an example of what is meant, the passage at the beginning of the eighth chapter of the Gospel of John, concerning the woman taken in adultery, may be cited as one not found in the oldest known manuscript, and which has been reported as likely to be omitted.

Swedenborg himself speaks of this lack in translators with regret in his "Spiritual Diary," Nos. 1951, 2040, 2380, saying that by their close attention to the letter alone, and especially by becoming personally interested in making their work famous, they become less qualified to translate than those who are less critical.

There are some considerations, however, which it would be well for New-Church people to reflect upon, and which may come in profitably while they wait for the revision to appear.

One of these is one of the most marvellous facts of history, namely, the preservation of the Word amid all the dangers of the ages. The exact story of the way in which the books of the Old Testament were written, and preserved in spite of the repeated destruction of the temple at Jerusalem and the utter overthrow of the nation, is not known, but enough is known as to the events of Jewish history to make the preservation of the Hebrew Scriptures a marvel, which is only to be accounted for by the fact that they were

the Word of God and were preserved as such under Providence. Indeed, the persecution of the Jews by Antiochus Epiphanes, who in B. C. 168 desecrated the temple and sought out the books of the law to destroy them, seems to have been the means of a most careful preservation of them, and seems to have served as the first step toward the adoption of a canonical list of the sacred books.

This list of the books of the Old Testament was gradually brought into the form in which we now have it, but it was done under Providence in spite of repeated attempts to change the canon, so that a list of the books reckoned by various authorities would show very great divergence in regard to some of the books, though almost always the controversy was over those which were not strictly of the law or prophets. Augustine, for instance, reckoned several apocryphal books as of the Word, and the Council of Trent, A. D. 1546, pronounced as of equal veneration not only the books of our Bible but also Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and Maccabees, and these books are all so regarded by Roman Catholics to-day.

Here is surely need of revision. But the Reformed churches, following a long line of eminent authorities, clung to what was called the Hebrew canon, which is that of our Bibles, although there was still some variation, and nothing but the same great control which would not suffer "jot nor tittle to fail" has preserved the books to our day. The history of the canon of the New Testament is quite similar. All this was in regard to whole books, but the same principle applies to the particular portions which applies to the whole. It has been all wonderfully watched over, and the care will continue forever.

It is worth noticing that the revision will come forth without the least authority. Not an individual will be compelled to receive it. The Council of Trent pronounced anathemas on him who would not receive its canon. There is no anathema hurled forth now. As quietly as any other book, this will issue, and will be subjected at once to

the most searching criticism. As the numerous learned men who have labored upon it have no other respect, on this side the water at least, than that they deserve by their characters, so their work will exert no other influence in men's minds than its intrinsic excellence merits.

The very manner in which the work has been done is thoroughly of the New Age, so far as could be expected of men of eminent learning, but unacquainted with the spiritual meaning. It is also to be considered that they have carefully revised and re-revised each other's work until the danger of its containing idiosyncrasies is reduced to a minimum.

The very object in view all the time must also have purified the work. It was not at all the ambition of men, but simply the endeavor to remove from the translation now in use the errors of previous translators who had, for example, only the very least knowledge of the natural history of Bible lands, and this for the double purpose of rendering the Bible more helpful to those who love it, and less liable to the hostile criticism of those who are sceptical in regard to it. From such a purpose, so harmonious with that of Providence, we should expect only good, in general, to flow.

In regard to specific matters in the revision which have been already used against it, though of course prematurely, a word may be said. The passage in the Gospel of John, which has been alluded to, is a peculiar one. Some MSS. do not have it at all; some have it in other places, as at the end of John's Gospel, in the middle of what constitutes the seventh chapter, or even in Luke. The style, which is quite different in the different Gospels, resembles that of Luke, and not at all that of John. This remarkable uncertainty in connection with this one passage has been reasonably explained, in view of the extreme danger of the passage being used against Christians at a time when unchastity was most unjustly but widely charged against them. They may therefore have felt compelled to omit it, and this would account for its omission in some of the early MSS. Some of them, indeed, have a gap at this point.

If now the revisers acknowledge their difficulty with this point, though fully appreciating the fact of the passage containing our Lord's teaching, it would be kind to them and reasonable in itself to await the discovery under Providence of further means of ascertaining the exact place in which this passage belongs.

Swedenborg, although he realized the defects of translators, was very far removed from a hasty disregard of their labors. He made great use of a Latin version by Sebastian Schmidt, who was a Lutheran scholar and the friend and contemporary of Swedenborg's father. In "Adversaria" II. (n. 363) we read, "the translators of Scripture are little interested to translate the very words of the text from their own source as Smidius has done." And in books which did not so much interpret the Word as they treated of theological subjects, as in his works on "the Divine Love and Wisdom," and "the Divine Providence," he seems generally to quote the version of Schmidt closely, though proficient in Hebrew as is evident from his translations in the "Arcana" and the works on the Apocalypse. His numerous notes on the margin of his Latin Bible show that he used it much as we use the received translation — aware of its defects, yet loving the Bible of our childhood.

The attitude of a New Churchman toward the revision which, in part, is soon to appear, should therefore be a calmly critical one, full of interested expectation, of appreciation of the labor performed, and of confidence that no portion of the Lord's Word is ever to perish, — an attitude which avoids at the same time the extremes of prejudice and credulity.

SWEDENBORG STUDIES.

OLD STYLE OF HEBREW LETTERS.

SWEDENBORG speaks in several places of the old style of writing Hebrew. Thus in the "Sacred Scripture," as to the Word in heaven, we read: —

"The letters in use among the angels of the spiritual kingdom, are like the letters used in printing among men; and the letters in use among the angels of the celestial kingdom, each of which involves in itself some entire sense, are like the old Hebrew letters, but curved above and beneath, with marks above, between, and within them." — n. 71.

We read further, in "Heaven and Hell," that —

"In ancient times the Hebrew letters were all curved, and none of them, as now, terminated as lines." — n. 260.

The word rendered lines (*lineæ*) generally means straight lines, and is here opposed to *inflexæ*, curved or bended. At a later day, in writing the "True Christian Religion," Swedenborg used the same illustration as at first, slightly increasing our information by saying: —

"The letters with the angels of the celestial kingdom are with some like Arabic letters, and with some like old Hebrew letters, but curved above and beneath, with marks above, between and within." — n. 241.

The reference here to the well-known Arabic character, which may be seen in any large Bible Dictionary, implies that the old Hebrew was similar, and, consequently, somewhat different from the rather square character now in use.

It is important to add that in the "Spiritual Diary," there is an account of a heavenly document, which was seen —

"Written in Hebrew letters as they wrote them in the most ancient time. They are but little, yet somewhat different from the present Hebrew letters." — n. 4671.

In the article on the Hebrew language in "MacClintock and Strong's Bible Dictionary" (vol. iv., page 139), we find the following: —

"The present square characters were not in use among the Jews previous to the Babylonian Captivity. Probably the change from the ancient written language was not accomplished at once, but gradually. On the coins of the Maccabees, the square characters do not appear. The Talmud, Origen and Jerome ascribe this change to Ezra. The characters in use before the Babylonian exile have been preserved by the Samaritans even to the present day without material change."

In a similar article in "Smith's Bible Dictionary" (page 2803 of the revised edition), it is also said, that —

"The Samaritan Penteteuch was written in the ancient Hebrew. The alteration of the character into the square Hebrew dates from the exile."

This Samaritan alphabet may be found in full at the end of "Webster's Quarto Dictionary." It will be seen to resemble the Arabic letters closely, but to be a little nearer the later Hebrew.

THE DISTANT NATION.

In concluding his work on the "Last Judgment," Swedenborg says, in regard to the state of the world thereafter, that the angels declared that —

"They had slender hope of the men of the Christian Church, but much hope of some nation distant from Christendom, and removed from infestors from thence, which nation is such that it is able to receive spiritual light, and to become a celestial-spiritual man; and they said that in that nation interior Divine truths are to-day revealed, and are also received with spiritual faith; that is, with life and heart, and that they worship the Lord." — n. 74.

The question as to what nation is here referred to, is worthy of an answer, and has engaged attention before. In one case, the word *dissita* (distant) was so derived as to mean "sown, or colonized, or transplanted." [See Vice-President's Message to Convention, session of 1871.] It is

quite obvious that a colony is not removed from the influence of the mother country, and that no nation which was an offshoot of a Christian nation would serve the purpose, although American ardor may be pardoned for reading such a meaning into the words.

We are not left in doubt as to the nation referred to. In the "Continuation concerning the Spiritual World," we read: —

"Such being the character of the Africans even in this world, there is a revelation among them to-day which, having begun, goes outward from the midst, but not yet to the oceans. I have heard the joy of the angels over this revelation. It was told me from heaven, that the contents of the Doctrines of the New Jerusalem, concerning the Lord and the Word, and of the Doctrine of Life for the New Jerusalem, are orally dictated by angelic spirits to the inhabitants of that region." — n. 76.

Again, in Part vii., of the "Spiritual Diary," we read: —

"I have heard it announced that to-day the church is instituted with many in Africa, and that revelations take place to-day, and that they are receptive of the heavenly doctrine, especially concerning the Lord." — p. 37.

Swedenborg speaks in the "True Christian Religion" (n. 837–840) in the same way, leaving, apparently, no room for doubt that the nation of which the angels spoke, afterward became known to himself as a people in the interior of Africa.

NUMBERS IN THE BOOK OF DANIEL.

The writer recently suggested an interpretation of the numbers in DAN. ix. 25, based upon a statement in Swedenborg's "Dicta Probantia." These two numbers, seven and sixty-two, were compared, and also the numbers of the years of our Lord's life on earth, and of the Apostolic Church from the time of its establishment to the date of the Council of Nice, when its first state came to an end. These two numbers, namely, thirty-three and one-third and two hundred ninety-five and two-thirds (the sum being three hun-

dred twenty-nine, the number of years between the true date of our Lord's birth and the Council), were found to bear to each other the very same ratio. Thus, while the numbers were not taken literally as to years, it was assumed that their relation expressed also the relation of the periods denoted.

The passage now to be considered is as follows:—

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

But blessed is he that waiteth and cometh to the one thousand three hundred and five and thirty days."—DAN. xii. 11, 12.

There can be no doubt that these numbers spiritually refer to the establishment of the New Christian Church. Swedenborg says this of them in his "Internal Sense of the Prophets and Psalms." The reference to the "abomination" brings to mind the interpretation of DAN. ix. 27, which is that the "abomination of desolation," denotes that stage in the history of the Christian Church when the Divine Personality was divided into three and charity ceased, namely, at the Council of Nice, A. D. 325. It is also evident that the second period denoted includes the first, and reaches to the consummation of the change, while the first extends to its beginning. To the question, what consummation is denoted by the second number, only one answer can be satisfactorily given,—the completion of the Last Judgment. For then the abomination, the Babylonish subjection of men to spiritual captivity, ceased, and then those who had waited in suffering were released and vindicated.

The date of the Last Judgment is known, Swedenborg says:—

"This Last Judgment was commenced in the beginning of the preceding year, 1757, and was fully completed in the end of that year."—L. J. n. 45.

In "S. D." (n. 5336), "T. C. R." (Nos. 115, 796, 818, 841), the date is also given. It would seem proper then to take

as the termination of the second period, the completion of the Judgment in the end of the year 1757, which would make the state of subsequent peace to begin 1758. The beginning of this period is the date of the desolation, namely, 325. The period denoted by the 1335 days is therefore one of 1758 — 325 = 1433 years.

The first period, denoted by the 1290 days, has the same beginning, but an earlier close. This close is certainly the beginning of the work which culminated in the Judgment. We know when that work began. It began when the man to whom the Lord taught the truths of the New Age out of his Word began to be led upon that course of study and life which prepared him for his work. This date was that of the beginning of his scientific studies in 1710, as we learn from his answer to the question, Why, from being a philosopher he had been called to this office? His reply was: —

"The cause of this has been that the spiritual things which are being revealed at the present day may be taught and understood naturally and spiritually; for spiritual truths have a correspondence with natural truths, because in these they terminate and upon these they rest. . . For this reason I was introduced by the Lord first into the natural sciences and thus prepared; and indeed from the year 1710 to 1744 when heaven was opened to me." — TAFEL Doc. vol. ii., p. 237.

If this date, 1710, be that of the end of the period denoted by the 1290 days, and its beginning be the year 325, we have for the period, 1710—325 = 1385 years.

Now, the ratio of 1290 and 1335 is .966, and the ratio of 1385 and 1433 is .966; and the proportion is 1290 : 1335 = 1385 : 1433. In other words, the periods beginning at the Council of Nice and terminating in the beginning of Swedenborg's preparation, and in the completion of the Judgment, respectively bear to each other the same relation which is borne to each other by the 1290 days and 1335 days of DAN. xii. 11, 12. And this interpretation being upon exactly the same basis as the former, which was in regard to the period ending at the Council, the two prove each other.

IN MEMORIAM.

Another angel-flower, so pure and sweet,
The Lord transplants to-day
From this side of his garden, cold and grey,
To where no storms can beat,
No shadows stay;

To that love-lighted side where those, so blest
As she, perennial bloom
And flourish in a clime that knows no gloom
By rivers of sweet rest
Beyond the tomb.

The Heavenly Gardener knows each plant so well,
And loves so tenderly,
And watches every want of flower and tree,
That He alone can tell
Where each should be!

To bear more fruit of blessed use to all —
To make the fragrant air
More rich,— the sheen of glory yet more rare,
She had the Master's call
To go up *There.*

BOOK NOTICES.

Life and Letters of Horace Bushnell. New York: Harper & Brothers. 1880. pp. 565.

The New Churchman who is interested in studying the lives of men whose careers illustrate the transition from the former age to the new, will find a fruitful subject of study in this book, which, in a very full and attractive manner, presents the story of Dr. Bushnell's life.

Born at Litchfield, Conn., in 1802, and brought up in the rigid piety of that day, he entered Yale College in 1823, edited a paper for a time in 1828, entered the Law School and was a tutor in the

college till 1831, when in a period of religious awakening, his purpose was changed, and he began to study for the ministry. The manner of his announcement of his new purpose is a striking one:

"When the preacher touches the Trinity, and when logic shatters it all to pieces, I am all at the four winds. But I am glad I have a heart as well as a head. My heart says the Bible has a Trinity for me and I mean to hold by my heart." — p. 56.

In this attitude he began his ministry, and was settled in Hartford in 1833. One of his earliest sermons, in which he contended that earthly occupations are continued in heaven, caused much comment. He remained with his church till 1860, and during all the time was subjected to difficulty on account of his somewhat heretical views. He was certainly drawn away from Calvinism toward the truth when he wrote:

"Christ is a manifestation in humanity of the Eternal Life of the Father,—entering into a prison-world to set its soul-captives free; by his incarnate charities and sufferings, to re-engage the world's love and reunite it to the Father; in one condensed, luminous utterance, every word of which is power, God was in Christ reconciling the world to himself." — p. 197.

His church finally withdrew from its connection. In feeble and failing health, he labored with frequent vacations till near the time of his death in 1876. His books on "God in Christ," and "Nature and the Supernatural," will be his crowning monuments.

T. F. W.

Memoir of Governor Andrew, with Personal Reminiscences. By Peleg W. Chandler. Boston: Roberts Brothers. 1880.

The memoir contained in the neat little volume which lies upon our table was prepared at the request of the Massachusetts Historical Society, and appeared in their Proceedings for April, 1880. Gov. Andrew fills a large place in the history of Massachusetts, and the prominence accorded to his public record is not likely to be less with the lapse of time. Every New Churchman will value the frank portrayal of the life of such a man, by a warm personal friend, who, himself a strong member of the same profession, had the best of opportunities to know the man, and made his estimate of him in the light of the New Church. The value of such a memoir will increase with time. New-Church truth and New-Church life are fatal to hero worship, and the book before us gives no indiscriminate panegyric, but a just and temperate presentation

of the strong points of a man who was under Providence called to high responsibilities, and who, so far as human judgment may determine, was faithful therein in more than ordinary measure.

The personal reminiscences, which are added to the memoir, perform just the service which induced the author to present them. These assist materially in reproducing a life-like image of the man as he was. They furnish lines to the picture which the more formal essay could not give, but which are essential to thorough appreciation of the character. The portrait which forms the frontispiece, the pictures of the Governor's birth-place and of his monument, not merely add to the attractiveness of the volume, but help the reader to see and know the man and his place in the estimate of those who knew his work.

Mr. Chandler has given a valuable contribution to the history of his times; one that will help to preserve a just estimate of the War Governor of Massachusetts, who, in his valedictory address, proved that his greatest strength was in peace. A. M.

Ontology. By Emanuel Swedenborg. Translated by P. B. Cabell. Philadelphia: J. B. Lippincott & Co. 1880. pp. 40.

This neat pamphlet contains a sketch written by Swedenborg in preparation for his work on "Rational Psychology," embraces merely a treatise on the terms to be employed. But it includes also his own views on the subjects treated, and indicates in a deeply interesting way his mental progress at a date only a short time before he was directly called to his great office. It would have been well, perhaps, to have indicated the fact that it is but a preliminary sketch in the title. We note a specimen sentence:

"Each body has its own soul, which is wholly in every part of it, and which has formed its body after its own image." — p. 28.

The contrast between Swedenborg's enlightened view, and those of the philosophers from whom he quotes, is very marked.

Prof. Cabell of Urbana, has labored diligently in deciphering the difficult manuscript, and in putting it into elegant English. The style of the Latin is quite classical, and the nature of the subject makes a smooth translation difficult, but a marked success has been achieved.

In a single case (p. 39) Prof. Cabell seems to have erred, making Swedenborg speak of "the fashioning of our own charac-

ters" as an example of chance, when the words "*nostræ facturæ*" which are rendered by this expression, would be read more naturally as "*nostræ fortunæ*," our fortunes,— a rendering which brings out the meaning. T. F. W.

PAPERS READ BEFORE THE SWEDENBORG READING SOCIETY, SESSION 1879–1880. London: J. Speirs. 1880. pp. 113.

IN this neat pamphlet there are eight papers, namely, on "Temptations," by A. Faraday; the "Brain," by R. L. Tafel, A. M., Ph.D.; "Equilibrium," by James Speirs; the "Relation of the Divine Providence to Earthquakes, etc.," by J. A. Parker; "Sheol and Hades," by C. Griffiths; the "Order of Regeneration," by J. Howard Spalding; the "Three Atmospheres," by J. B. Keene; and "Spheres," by Alfred Horton. The papers, except Dr. Tafel's, are studies on the subjects named, made with a view to collect what is taught, and to bring out the full force of the teaching. Most of them are admirably done. The writer on the atmospheres was unfortunately unaware of the article on the subject, in part seventh of the "Diary," till his article was in print. It is amusing to find him reading afterward the full statement of that which he had at first suggested, that the highest atmosphere is the medium through which gravitation operates. "I cannot but think," said he, in closing his paper, "that future discoveries will tend to elucidate this idea," and he had not long to wait for the fulfilment of his prediction. Swedenborg's remarkable, and somewhat unexpected, teaching on this subject merits a fuller treatment.

In the article on "Sheol and Hades," what seems to us an extreme view is taken.

Dr. Tafel's paper is on the forthcoming work of Swedenborg on the Brain. From this vantage-ground Dr. Tafel takes opportunity to express contempt for modern science. This seems to us quite unnecessary, and we cannot be surprised that scientists are hostile to religionists if the example of scorn is set them. T. F. W.

THE HOUR WILL COME: A TALE OF AN ALPINE CLOISTER. By WILHELMINE VON HILLERN. From the German. New York: Wm. S. Gottsberger. 1880. pp. 273.

WE are indebted to this publisher for "Uarda," which gives the reader an excellent idea of religion in Egypt in the last days of the Ancient Church; for "Homo Sum," which, with equal distinct-

ness, tells us of Mount Sinai and the anchorites of the second century; and now for a story which casts an intense light upon the dark and superstitious religion of the Middle Ages.

"The Hour will Come" is a tragedy rather than a romance. Every scene is full of dramatic power. Every character is drawn with such strength as to seem a living personage. The tale is that of a child who was given to a cloister, and who grew up among the monks and suffered everything, even to self-blinding, in obedience to the dictates of a morbid religious sense, and finally learned that he had been misled, but only as he died. The story, as a study of monastic life, is wonderful; but in its accounts of all the woes begotten of superstition it is sad to an extent that is terrible. Although it opens in a wild storm, the intensity of the story increases to the last, nature being always made to frame every picture appropriately. If the story is not overdrawn, and we do not think it is, it would be well to give it a careful reading, in order to be able to compare the days of darkness with those of light. T. F. W.

Free-Will, Repentance, Reformation, Regeneration, from the Writings of Emanuel Swedenborg. Philadelphia: E. Claxton & Co. 1880. pp. 220.

This is the sixth volume of the Swedenborg Library, edited by Rev. B. F. Barrett, and intended to contain in twelve small, tasteful, and low-priced volumes, such extracts from Swedenborg's works as give a clear idea of the Doctrines of the New Church on all-important points. The present volume has extracts from six of the works so arranged into chapters as to give the doctrine on these subjects with remarkable distinctness. It would certainly seem desirable that such volumes as these, as well as the complete works, should be circulated widely.

With the volume we have received a circular, informing us that for $5.00, sent before January 1, to the Editor, at Germantown, Penn., the whole series of twelve volumes will be supplied.

T. F. W.

Self-Culture: Physical, Intellectual, Moral and Spiritual. By James Freeman Clarke. Boston: J. R. Osgood & Co. 1880. pp. 446. Price $1.50.

There is little thought now from the pen of this author that is not ripe and rich. The volume before us is the result of years of

experience and observation. It is a helpful book and will prove good medicine to a morbid and sickly mind. Dr. Clarke believes, that "we glorify God with our body, not merely by keeping it free from disease, but also by developing all its faculties." . . . Again he says, "while a healthy body makes a healthy soul, the reverse is still more true. Mind lifts up, purifies, sustains the body." The volume is a useful one and we cordially recommend it.

The Birthday-Book of American Poets. Edited by Almira L. Hayward. Boston: J. R. Osgood & Co. 1880. pp. 277. Price $1.00.

This little book every one will have an interest in at least once a year. The selections are well made, and the design of the book is good, tending to draw together by acts of kindness and thoughtfulness.

A Guernsey Lily, or How the Feud was Healed. By Susan Coolidge. Illustrated. Boston: Roberts Bros. 1881. pp. 238. Price $2.00.

A beautiful book. The reader is carried in a story to the islands of Jersey and Guernsey, off the coast of France, and many pleasant adventures are recounted which may, nay do, happen to children off for a summer outing on the real seashore. The pictures, of which there are many, add greatly to the interest of the book, and for the most part are well executed.

The Peterkin Papers. By Lucretia P. Hale; with illustrations. Boston: J. R. Osgood & Co. 1880. pp. 246. Price $1.00.

Who has not heard of the Peterkins should do so at once. The Peterkins were a very merry family, and their doings and mishaps are such that laughter follows the turn of each leaf. We welcome among juveniles such a book as this, for it is good to laugh and be merry, and certainly the Peterkins did laugh and were merry, and so will all do and be, who read about them.

Little Women: or Meg, Jo, Beth and Amy. By Louisa M. Alcott. Boston: Roberts Bros. Illustrated. 1880. pp. 586. Price $5.00.

This probably is the best known child's book that has been published during a quarter of a century. The great charm in it, to

both young and old, is its *reality*. It is real, it is in the main true, and it is and has been popular. After many editions or thousands have been printed, this beautiful specimen has come renewing the old-time delight. There are upwards of two hundred illustrations, generally so good that one can tell the names of the characters intended from the faithfulness with which the drawings are made. Miss Alcott (the "Jo" of Little Women) has the rare gift of seeing things truthfully, and the perhaps rarer one of drawing them just as she has seen them. She sees also a great deal that others pass over as trivial or fail altogether to notice. In both qualities she is like a child, and for this very reason she understands children, and they understand and love her. It is a truth well known to many that children and dogs know their friends. Miss Alcott is a friend to children — and *they* know it. H. P. C.

The Chapel and Other Poems. By E. Foxton. New York: G. P. Putnam's Sons. 1880. pp. 130.

This little volume, in its pure white binding, has several poems of a devotional spirit, with the addition of a few of a miscellaneous character. The first poem, beginning:

"O God, make Thou my soul into a church,"—has, as this line indicates, many touches of true symbolism. T. F. W.

Periodicals.

In Words for the New Church, No. 7, a serial published at irregular intervals in Philadelphia, we find, under the title of "The Conflict of the Ages," an able compilation of passages from Swedenborg's work in reference to the churches preceding the Christian. The remainder of the number is occupied with editorial matter, mostly of a sharply critical character.

The *Intellectual Repository* (London), the courtesy of whose treatment even of difficult matters might usefully be imitated on this side of the water, refers to our notice of it in the number for October, and corrects our error as to its age by informing us that it is now in its sixty-ninth year. T. F. W.

MONTHLY NOTES AND COMMENTS.

Recognition of Friends.

There are those who suffer from anxiety lest they should fail to recognize their friends in the spiritual world, especially such as died in infancy and have become adult. This is not a well-founded anxiety, but is like other fears for the future, which can be indulged only in forgetfulness of the Lord's mercy, or in a disordered condition of mind. We shall have many things to remember with a little shame hereafter, and all our doubts about the reality of the spiritual world, about the possibility of coming into it without suffering, and in regard to the finding of home and friends, will be among them. It will be well if we are now so peaceful in hope that what is intended to be a glad surprise will not be tinged with painful recollections of unworthy doubts. "Those who have not believed in the world that the soul has any life after the life of the body, when after their decease they find that they are alive, are exceedingly ashamed." — H. H. n. 452.

It may be well to remember that Swedenborg says in regard to the recognition of consorts, that this is easy with wives, because they have an interior perception of love, while men have only an exterior one (C. L. n. 47) ; and as to friends in general, that they often meet and recollect their friends in the former world (*Ib.* n. 273) ; also, that it is a general law that "in the spiritual world one is exhibited as present to another, if he only intensely desires his presence" (H. H. n. 194). Swedenborg's own experience was : —

"It has been given me to speak with all after their death whom I have known in the life of the body." — L. J. n. 26.

Reading the Word.

In these days, when the Word is read by many as a precious history only, or for purposes of argument, and when its reading is very much neglected, it is well to remember what Swedenborg placed first in his rules of life, — "Often to read and meditate on the Word of God." The second rule concerned submission to the Divine Providence, the third required proper deportment and a clear conscience, and the fourth pledged him to fidelity in work.

This habit of constantly reading the Word was one great means

of preparation for his later work. It was, "while he was reading the Word," as he said, that the truths of the New Christian Church were taught him. "He has opened to me the spiritual sense of His Word, in which Divine Truth is in its light; and in this light He is continually present," he said, again (T. C. R. n. 780); and his works, especially some of the untranslated ones, show how diligently and prayerfully he pondered the words of Scripture, writing out, from the first, notes of all he perceived, till at length the "Arcana Celestia" was published.

It would greatly advance the development of the New Jerusalem among men, if this same rule, placed first by Swedenborg, were adopted by others; if there were careful, prayerful reading of the Word habitually; if men penetrated into its inner meaning by using the means now at hand; if they drew near to the Lord in so doing, till the truths which they held, though taught to them in the works of Swedenborg, were confirmed by the Lord Himself, while they daily read His Word.

The St. Louis Council.

The National Council of Congregationalist Churches, gave marked evidence of the progress of the age. The Minnesota Association in a memorial, asked for a new statement of faith; the Southern Conference said that there was need of a "declaration of doctrine that shall not be in the nomenclature, nor in the doctrine of a past age, but in the language and after the spirit of our improved theology. Prof. H. Mead, in an elaborate paper on the subject, said: —

"What we want in a declaration of dogmatic belief is honesty. Let us have an honest statement or none, for honor is the better part of orthodoxy.

But in saying this we are not to be understood as implying that previous reaffirmations of the old confessions have been disingenuous or insincere. They have always been accompanied with qualifications 'for the substance thereof,' or 'for substance of doctrine,' or 'substantially,' which have been understood to cover a quantum more or less of exceptions or denials.

Have we made no progress in all these years in our modes of stating theological truths? The new wine can no longer be contained in the old bottles. Have not the bottles burst already? As a Congregational body we can no longer maintain self-respect without some decisive action looking toward one of the following results — either the formal renunciation of all past declarations, the revision of the old declarations, or a new statement.

Now the real question before us is, whether we will have any statement at all; certainly the entire tendency and spirit of Congregationalism favor

it, while the universal dissatisfaction, with our present awkward doctrinal position, seems to necessitate it. We are further urged to it by the great need there is of something which shall give definiteness and a measure of authoritativeness to our doctrinal concensus, for there is a concensus or no true fellowship. The 'Declaration of the Common faith' should be the testimony of competent witnesses, well informed concerning the matter in question, and representing all these Congregational churches that are in recognized fellowship and co-operation. Such a declaration ought to have, and will have, not only an educating influence, but also a guiding authority, and thus will both indicate and foster doctrinal unity. A Confession of Faith, similarly prepared and commended, will be referred to by those who want light upon the matter as an authoritative statement of the doctrines which Congregationalists generally find in the Word of God. Churches and ministers will have their 'inalienable right' to pay no attention to it; but fortunately they have also the same 'inalienable right' to heed it, to be instructed and guided by it, to be indoctrinated thus into a better and more harmonious understanding of the fundamental truths contained in the Word of God."

Dr. Hannay, of England, said: —

"We are orthodox in England, but many of us are unwilling to accept the old Calvinistic creed."

A large Committee will have the matter in hand.

The Old Theology.

A REGULAR contributor to the *New York Independent* points out that the doctrine of Jonathan Edwards' lately published manuscript is "Stark tritheism."

"The impression which the essay must make upon any mind capable of following the argument and understanding the terms, would be that there are three distinct individuals, three consciousnesses, three wills — in the most liberal sense of the word, three gods. . . . No man who uses such language and means anything by it can be, in any sense of the word, a believer in the Divine Unity. . . . I would rather believe the Mohammedan doctrine of God than this doctrine of Jonathan Edwards. . . . This essay bears about the same relation to the theology of this time that the alchemy of Francis Bacon bears to the chemistry of Cooke and Barker."

Church Membership.

THE paper which forms our leading article has also been put into pamphlet form. When the report was presented, it seemed so fully and forcibly to treat upon a subject which is not well understood by our people, that its publication in pamphlet form for general distribution was ordered by a unanimous vote.

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